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COLUMBIA COLLEGE,

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849

ADDRESSES

AT THE INAUGURATION OF

MR. CHARLES KING

As President of Columbia College, New-York,

By McVicker and *Charles King*
ON

Wednesday, November 28, 1849,

IN THE COLLEGE CHAPEL.

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INAUGURATION

OF

The President of Columbia College.

AT a meeting of the Board of Trustees of Columbia College, on Monday, the 7th November, 1849, Mr. CHARLES KING was chosen President of the Institution, *vice* N. F. MOORE, L. L. D., resigned, and entered the next day upon the duties of the office.

A Committee of the Trustees was appointed, however, to arrange a more formal inauguration at a future day; and, accordingly, this Committee, consisting of General EDWARD W. LAIGHT, Chairman of the Board, and of Judge J. L. MASON and MESSRS. OGDEN HOFFMAN and ROBERT RAY, designated Wednesday, the 28th day of November, as the time, and the College Chapel as the place, for the inauguration.

Invitations, on behalf of the Board of Trustees, were issued by the Committee to the chief officers of the State and City Governments, to the Members of Congress and of the Legislature, to the United States and State Judges, to the Chancellor and to the Professors of the University, to the Principal and Professors of the Free Academy, to the Trus-

tees of the Public Schools, to the Chamber of Commerce, to the Public Press generally, and an invitation was given through the newspapers, to the *alumni* of the College, to the parents and relatives of students, and to all interested in education, to attend.

At a very early hour the College Chapel was thronged, and numbers, unable to obtain entrance, went away.

At eight o'clock precisely, the hour appointed, the Trustees of the College, accompanied by such of the invited guests as had attended and by the President and Faculty of the College, entered the Chapel.

The Rev. Dr. HAIGHT, one of the Trustees, invoked the blessings of Heaven on the proceedings, and then General LAIGHT thus addressed the Assembly :

LADIES AND GENTLEMEN :—

As Chairman of the Board of Trustees of Columbia College, it is made my duty to present to you, to its *alumni*, to its under-graduates and to its Professors, CHARLES KING, recently elected to preside over this Institution ; and here I take the liberty to express my firm belief, that, under his administration, the prosperity of this ancient seminary will suffer no diminution.

Mr. KING then took his seat as President, whereupon Professor McVICKAR, as Dean of the Faculty, rose and addressed him as follows :

MR. PRESIDENT :—

In rising to congratulate you in the name, and on the part of the Faculty, and as Senior Professor of the Institution over which you are called on to preside, my first words will, I fear, seem too sad for the occasion. But the memories of the Past crowd too thick upon me, in using that appellation, to permit me to proceed without giving them utterance. I cannot but here remember that you are the *fourth* incumbent towards whom I have addressed the same official word. I cannot but remember that of those who stood with me when I first, as Professor, used it, no one now remains on earth. President and Professors, all gone! Of that academic circle, I stand alone! Such are the trials of life! But more—in using these official words, I cannot but recall how much of my heart's blood and life's labor has been mixed up with this College; and of *its* life, how large a proportion has been identified with my own. Of the 95 years of its duration, more than one-third has been under my teaching. This is what no living voice but mine may say—nay, no voice now mute, within these walls, ever could say it. Of all servants this College has ever had, I am the one of longest service. This boast at least, “no man,” (to use the Apostle's words,) “may stop me of, within the regions of Achaia.” But, Sir, in the spirit of boasting I say it not; rather in that of deep humility—and still more in the light of a *prospective* apology—lest in the freedom of untutored speech, I may say that which might seem to trench on the new relations between us, or on the respect

due to the honorable Board of Trustees, before whom I speak. Should, then, aught too freely said thus escape me, I pray you, Sir, and them, to lay it to this account—to the charge of one whose steps, since he came to man's estate, have not often wandered, and his heart never, from this home and work-shop of his youth, his manhood, and his age.

Permit to me, sir, another debt of the olden time. I remember well—the first time—as Professor, I said, “*Mr. President.*” It was in addressing one who has long since gone to his rest and his reward—a good old man—and it is a comforting reflection to me now, that my youth was then in some degree the stay of his age—and lightened the load of over anxious labor, to as devoted and as efficient a President as this College ever had.—Sir, Dr. HARRIS was a man under-rated by those who looked at him from without—for his abilities were moderate and his humility great, but he had within, a tender heart—great firmness and deep piety—the three greatest elements of Academic Discipline—and he ruled accordingly, through the heart, the reason, and the conscience of the student. But above all, Religion was with him the corner stone of discipline—he built upon that Rock—“how can you respect man,” he would indignantly ask of some irreverent pupil, “if you fear not God?” and, at such words, I have seen obstinacy melted into penitential tears. Therefore, Mr. President, did he hold our Chapel services in relation to College duties, as builders hold their corner stone foundations—all important to be rightly laid—and therefore, too, did he seek to make them with the students *personal* devotions, using to that end a portion of the Liturgy of the Church, as prescribed in the original charter, together with an appropriate Collect, all which he had suitably arranged and bound and marked with the College name for daily use, in

a thin quarto volume: and I count it, sir, a most happy omen, that on the very day of your election, that same original volume was recovered from the dust under which for years it had lain, and replaced, for that day at least, on the desk before you. May I add without offence, "*Let not the dust again gather upon it!*"

But to my present duty. In the name of my associates and for myself, I hail you, sir, as our Presiding officer, and here pledge to you, individually and officially, our best aid in word and deed, in the fulfilment of the high and holy trust on which this night you solemnly enter; and I do this with the more confidence, sir, as reading in your character, notwithstanding your newness to the task, some of the choicest elements of the Academic Ruler—the courtesy of the gentleman, the decision of the soldier, the ready talent of the man of the world, and above all, the warm and generous sympathies of a frank and fearless nature—powerful to win the hearts of all—above all, those of ingenuous and ardent youth. In these native elements of the Ruler, kind Nature has been bountiful to you, sir, and you have but to add to them that facility which practice in College duties gives, and that growing love for them which habit and a higher wisdom brings forth, to be to our beloved College all it needs and all it can desire.

But you have another claim upon our confidence—your *ancestral* strain. You bear, Sir, an honored name. The son of RUFUS KING, *clarum et venerabile nomen*, may not be received within these walls, without awakening both remembrance of the father's talents and virtues, and confidence in those of his son. Your honored father, Sir, for eighteen years served this College as member of its Board of Trustees; and though often, by his more public duties, withdrawn from their meetings, was yet never wanting in its hours of

trial. I may not for myself forget, that to *his* approving voice, with others, I owe it, that I now stand here to address you. Still less may I forget for the College, the debt of gratitude she owes him, when, in her hour of peril, with expediency pleading against principle, and talents against modest worth, he threw his weight into the scale of honor, and, in conjunction with the late Bishop HOBART, saved, at the sacrifice of private friendship, the integrity of the College's original Charter, and the fidelity of its religious trust. The son of such a father, we may well say, cannot, when entrusted with a still higher responsibility, *cannot* be wanting in devotion to the same sacred cause.

But, to turn to another point.—As touching the claims of our College to the respect and confidence of our common country, you, Sir, who are so familiar with the history of that country, need no prompter. Thus much, however, permit one of her affectionate sons to say that although not yet a century old, there is no College in our land that has written her name in fairer characters on its annals, or left deeper footprints on its soil. Before our Revolutionary struggle, while itself was scarce fledged, our College took an eagle's flight, and gave to the nation and its coming contest, I might almost say, its sword and shield—the MARCELLUS and the FABIVS of our Rome—HAMILTON and JAY.—What, I pray you, were the story of our Revolution without these names? So, too, again—when that eventful struggle was over, and order was to be built up out of ruin, what College of our land, I ask, furnished architects of their country's greatness earlier or abler, more zealous or more successful, than our own—even dismantled and robbed as she was, through the license of war, of all the usual aids and appliances of learning and science? Scarce had the din of arms given way in our city to the quiet arts of peace, before

she sent forth among her sons, as before, LEADERS to their countrymen—only now in a peaceful field, turning the sword into the ploughshare. Need I name but one, as a sample? That far-sighted statesman—the very πολιτικός of ancient Greece—one born to rule the “fierce Democracy”—a politician not wanting in personal ambition, but then marrying that ambition to great designs of national benefit. After this description, need I name to you DE WITT CLINTON, as our Alumnus?—he who, in “marrying” the Lakes to the Atlantic, and his fame to the deed, has both immortalized his name and enriched his country, by opening for it a deeper channel of wealth than American history assigns to any individual man since the days of COLUMBUS. But these, you may say, are a past story.—“Where are your living sons?” Look around you, Sir, (in society I mean,) and gather them at will, on the right hand and on the left. From the Gubernatorial chair—from the Senator’s seat—from the Judge’s bench—from the Pulpit, the Bar, the Professor’s chair, and the Merchant’s desk—from every form and grade of honest and honorable life among us—gather them at will!—While for the present ripening fruits of our College, I need but point you to the thronged benches of our students before you, and their intelligent and eagle glances, to satisfy you and all, that they are not likely to diminish the fame of their *Alma Mater*, or forget the glory of their fathers. Into the Presidency of such a College, Sir, do you this night formally enter: and little prone as I am to such thoughts, I can almost envy you the pride and pleasure of wielding for your country’s good, such instrument of power as the government of such a College gives. But I am content that it should rest in right hands—where there is both an eye to see and a heart to feel. In the words of GRAY, on a similar occasion:—

“Thy liberal heart and judging eye
 The flower unheeded shall descry,
 And bid it round Heaven’s altar shed
 The beauties of its blushing head ;—
 Shall raise from earth the lowly gem,
 To glitter on the diadem.”

But to open a more dubious question. To the Presidency of our College, sir, your accession has been widely hailed on the peculiar score of being a public and a business man, opening thereby a new sphere of popular influence, and creating a new bond of sympathy between the College and the needs and wants of our great commercial metropolis. Wisely used, sir, as I doubt not such influence and sympathy will be, I, too, join in the congratulation ; and yet, in all such sympathetic control *from without*, I cannot but read some shadow of danger. To “popularize education,” Mr. President, to accommodate College studies to what are deemed the practical wants of a business community, is an experiment, as you well know, that has often been tried and as often signally failed, here and elsewhere, at home and abroad. Our own partial trial of it, a few years since, was perhaps too short to be held a conclusive one. That, however, of the London University as being a *thorough* trial, may be so regarded. Devised as it was, by some of the acutest and most practical minds of England—carried out as it was, by some of the most talented of its teachers, and supported as it was, by the wealth of the greatest commercial city on earth—what more could be demanded, and yet it failed—failed utterly, so far as its fundamental principle was concerned, viz: that of *popularizing* education—while all its actual success and strength has come from the very methods of education which itself was established to overthrow. And this result I state, Mr. President, not on vague report, but on the personal acknowledgments to myself, made by the very teachers and founders themselves. A deeper cause of ill-success for such plans must then be found, than want

of skill or means, and do we not find it, I ask, in the very principle which it advocates—Education governed *from without*—this is its root error *πρωτον ψευδος*. I care not from what quarter that dictation come—from the will of rulers or from the voice of the multitude—it is usurpation whence-soever it come, in the eye equally of the scholar, the Statesman and the Christian. Education, sir, is a mission from God to man—the teacher and not the taught, in the community—giving and not taking impress—moulding and not to be moulded by the mass on which it is sent to operate; and, therefore, looking not, as such scheme proposes, to what is, but what OUGHT TO BE, in the community. Such, sir, I hold to be the true nature of all sound education—essentially an aggressive power, making man what he *would not be*—an antagonistic power, fighting everywhere against man's natural propensities—in fine, (to use holy words,) “the salt of the earth”—and we teachers, of whatever grade, must hold it our mission to watch, lest that salt lose its saltiness. But to return to the application. While I, therefore, unite in such congratulation, that a “public man” is placed at our head, I yet do it with the more confidence, as knowing that your own education, sir, was in schools of another mark—in the schools of our ancestral land—where solid learning and laborious study and careful training—intellectual, moral, religious training—is made to lie at the foundation of all other attainments in education. I say “training,” sir, in contradistinction to mere imparted knowledge—not learning merely, not science only, not dogmatic opinions at all—but that quiet, solid, unobtrusive “training,” which constitutes, I may say, distinctly, Anglo-Saxon education, wherever that race is found. In my own survey of foreign schools, sir, some years since, deeper learning I found in the schools of Germany—deeper science in the schools of France, and more precocious and versatile talent in our own; but

deeper elements of national safety, that best product of education, the union of the gentleman, the scholar and the Christian, I found nowhere more truly worked out than in the higher schools of England. Nor do I deem such praise of English schools an unfilial or unpatriotic eulogium, any more than I would, the praises of Shakspeare or of Milton : for Anglo-Saxon education, in all its sterling virtues, is *our* heritage as well as *theirs* ; and to that same deep inbred strain resulting from it, do we of the new world, owe our national glory, as they of the old world do theirs. With them of England, it has not only made of a little island a world-wide empire, but it has based that empire on foundations too deep for the currents of popular caprice to overthrow. The whirlwind of revolution which has of late years desolated the fairer lands of Continental Europe, has passed harmless over the sterner soil of England. The storm has uprooted all of shallower growth than the old-fashioned English oak. Learning could not save Germany—science could not save France ; but the old Anglo-Saxon education—education interpenetrated by religion—could and did save England, and I pray to God may long save her. Let me not then, sir, in this be misinterpreted. What I here stand to praise and plead for, is not *English* schools or English Universities, but the maintenance and advance in our land and wherever decayed the restoration, of what may well be termed the scholars's birthright, the common law of our race, our Anglo-Saxon inheritance—solid, classical, religious training—coming down as it does, from the time of Alfred, bearing as it does, the marks of good King Edward, and standing side by side in English history with the Magna Charta of John and the Bill of Rights of the Revolution. As no American citizen fears to defend the principles of the latter, because written in England's annals, so let no American scholar, the former, because best exemplified in the old

English Universities now standing. Permit me then, sir, to open this point, of the primitive University education of England—so far, at least, as to shew that in them and their government, we find the truest model of what should be our own—the old Anglo-Saxon, democratic education; and in their actual wealth, strength and national influence, do we read the natural results of the popular principles on which they were originally constituted, and by which they still continue to be, in the main, governed. Such exposition, though not new to yourself, sir, may yet be so to many, and thus, perhaps, open to some new thoughts as to what our American Colleges may become for our own rapidly rising Empire.

English Universities then, are in this country greatly misunderstood. They are supposed to be, in their nature, a combination of Colleges—in their government, under aristocratic, if not rather Royal dictation—and their wealth, the result of patronage or of law. Now, in each one of these particulars, there lies a fundamental error.—The Universities are not a union of Colleges; but, on the contrary, far older than the Colleges they include—the whole of the *College* system, with its tutors and private statutes, being an after growth, and forming no part of the scheme here recommended. In proof of this priority, we find many thousand students at Oxford—when, as yet, there was no College there—or, at most, but a single one—University College—which boasts, doubtfully, ALFRED's name as its founder, and exhibits his bust in its halls.—Thus too, again, as late as the Fourteenth Century, we find but three Colleges in Oxford—while there were in it at least three hundred halls, for the accommodation of its University students. Nor is the government of those ancient corporations better understood. Instead of being an aristocratic

or Royal polity, it is truly a Republican one—*res publica*—a common weal—one in which all its members enjoy a common franchise, and exercise equal rights—thus making every University Measure, the free expression of the common voice of all its sons. Now such, contrary to the American use of it, is the original and true meaning of the term “University”—(*Universitas*)—*i. e.*, “community”—many members constituting one body—having reference therein, not as it is here used, to the wide circle of studies pursued, but to the wide circle of members included—holding, as members, all its worthy sons—admitting them, upon satisfactory examination, to a share alike in its honors, its privileges, and its governing powers, and purifying itself, if need be, of unworthy members, by depriving and degrading them from the same. Of this primeval, Anglo-Saxon, self-governed Republic of Letters, the Universities of England still retain the essential features. The Executive government within them is mainly in the hands of Proctors and Examiners—holding office by rotation, and changed every two years;—while of the supreme legislative body, viz: the “House of Convocation,”—every graduate of the University who has been found qualified to take his master’s degree, is *ex officio* a member and a voter; and this privilege is for life, or until, for cause, deprived. Therefore is it, that every great University question in England becomes a national question—bringing forth, as it does, its sons from every quarter of the realm, to gather around, with heart and hand and free voice, as more than once I have seen them do—old and young—rich and poor—cleric and lay—titled and commoner—thronging into the Senate House, around their beleagured *Alma Mater*, like children around some threatened home roof-tree—to maintain her cause, enlarge her forces, strengthen her bulwarks, or rebuke her enemies. Such, Mr. President, is a picture of fact—not

fancy. But equally in error is the opinion, that their great wealth is the fruit of royal or aristocratic patronage. Far from it! Kings and Queens have, doubtless, occasionally been among their donors; but even from them, it came as gifts of love, or, perhaps, sacrifices of penitence, *pro salute animæ suæ*—not, therefore, in the spirit of vulgar patronage, as here supposed—not, as too often in our land, money wrested by entreaty, from cold hearts or unwilling hands—not the alms of strangers—not the dole of a government charity—not the equivalent paid by pride for flattered vanity—but flowing as from a full fountain—a stream of love—the free gifts of sons and their unpaid affections—or, perchance, if coming from prudential calculation, still the wise outlay of those who were willing to expend their wealth for what was their own, in law as well as love.—Such, sir, are the sources of strength to an English University; and therefore do they stand like their own ancestral oaks, and coming down from the same good old time—strong, not because man has built his puny fence around them, but because they have been watered by the dews of Heaven, and have struck their roots deep into the hearts and homes of the nation. Now is not this, I ask, a more republican picture of education, than our own Colleges present?—and is it not more in accordance with all our boasted democratic institutions and principles? But what is still more to the point—does it not afford an adequate solution to *their* possession, and *our* want of national influence and wide-spread patronage? Does it not explain why those Universities are part and parcel of the life of the nation, while our American Colleges are found to stand, as they are charged, falsely through *our* negligence, with doing—like dead things, amid the living interests of society—bolstered up by laws and patronage from *without*, instead of a living force *within*?—taking so little hold as they do

on the sympathies even of their own Alumni, and gathering so little as they do, from their subsequent wealth? Is not this the solution? Think you, sir, such would be the case, were their diplomas made—title deeds to an estate—giving to them an elective franchise in a common body, and securing to them the privileges of citizenship in that Republic? Would then zeal, money, or labor be wanting in our service? Would libraries, apparatus, scholarships, prizes, be asked for, as now, in vain? Surely not! At the banner cry, “Columbia, to the rescue!” how would its hosts start to life, like the Scottish chieftain’s warriors, where least thought of—“from copse, and heath, and cairn”—from the plough and the machine-shop, and the manufactory, as well as from the bar, the pulpit and the desk—to aid and strengthen their common home; or, let me rather say, (speaking as I do before the first soldier* of our land, with his laurels fresh upon him,) like as when, on some doubtful field, he has marked a perilled banner, and bade the drums beat, *to the color!*—how quick, through willing hearts and united hands, that failing banner has arisen—risen higher than before—and been borne aloft in the arms of victory, till planted on the highest citadel of fame. So would it be, fellow *alumni*, (to you I speak,) with our College pennon—none in our land, I well believe, would then float higher, or wider, or fairer.

But to draw these thoughts to their conclusion—let no American mind deem this a picture of fancy—not only has it been realized, as we have seen elsewhere, but it is silently, step by step, advancing to be realized here. The principle of self-government is alike the spirit of our age and of our land, and the very barometer of our progress. The Faith I mean that every institution which the true interests of society de-

* General SCOTT, who was seated beside the President.

mand, has within itself the vital force by which it lives, and the strength by which it stands ; and, therefore, when left to itself, the conservative wisdom by which it is to be best ordered and regulated. I pretend not here, sir, to speak in the spirit of prophecy, when I say, such days are coming; but I do claim to speak under a thoughtful experience of the past, when I say that such change in our system of education, throwing it upon self-government, is in accordance with the changes that have actually come over all our institutions—political, religious, social and financial. Time was, sir, as we well know, when these all were governed from *without*—when rulers were to be imposed and not chosen—when religion was to be supported by Government—when all professions were to be guarded by law—when banking, to be safe, must be made a monopoly—and even the loaf of daily bread regulated and determined in weight and price. Such things were, but the wisdom of experience has taught our rulers another lesson, and that is, that under the guardianship of *general* statutes, all these things may be left safely to self-control—to the guidance of watchful self-interest, and to the strength and wisdom that union imparts. Thus has religion severed itself, and become strong as it has done so—thus, too, the medical profession—thus, in great measure, the legal—and thus, altogether, every varied form of trade, labor, enterprise and finance. What, then, forbids but that education, collegiate and other, under wise guidance, should follow—finding that it, too, has within itself a vital life—that the Republic of Letters is not the scholar's *dream*, but may and will be realized by every College in our land, wherever its sons are embodied into its service, entrusted with an elective franchise within it, and made the final guardians of the honor and prosperity of their own *Alma Mater*.

On another strong ground, too, sir, this principle may be

advocated, as the surest safeguard of our political freedom. That, sir, comes not from *popular* education alone—that security Austria has had even beyond us, in our boasted public schools. Nor is it *free* education only—i. e., unpaid for,—that gives the security—that, Prussia has provided for, more amply than we have done—but it is education free in the sense of being self-governed—i. e., left in the hands of its own sons—working out its own free results—not centralized into one focus, but the light of a thousand independent centres, and not pared down and squared to suit a Governmental policy, either in books or teaching, but the free action of free minds—suited education to the wants and need of intellectual, social and immortal man. But leaving to future time these higher views, permit me, sir, to close with the enumeration of two or three specific points of improvement, to which, in the name of my associates, I would gladly turn your attention, and that of the Board of Trustees, in whose presence I speak :—

1. The want felt, in our College, of larger and more scholarlike provision for deserving, needy students. Our free scholarships are perhaps ample in number, but they bring no means of support. What is further wanted are endowed scholarships, exhibitions and open monied prizes—enabling the friendless and penniless scholar to fight his way through College, “*proprio Marte*”—not as a favored stipendiary into a Benefice, gained by importunity and concealed through shame—but to such a prize as talent, learning and good conduct alone can secure—the palm of victory, as well as the means of support.

2. Our public examinations to be made more formal, interesting and influential—by the presence of the Trustees as Judges—by distinguishing and calling out to a higher ex-

amination those who compete for honors—by the use of the pen in such contest, as well as “*viva voce*” answers—and by opening all such competition to a free and generous rivalry—admitting disappointed candidates to the right of “challenge” and further trial—and, finally, by a more public and permanent publication of such honors.

3. As an aid to our discipline, we need that the link of communication between the College and the parents or guardians of our students be strengthened by more frequent and formal intercourse. This need is not perhaps with us as great as with *Resident* Colleges, and yet, in one light, it is still more so, since our hold upon the student is less. *They* may be to him, “*in loco Parentis*,” we cannot—therefore, we must call in that influence to our aid—a reward to the diligent and the good—a terror only to the idle and irregular.

And lastly, If I may be permitted again to urge that root of all true discipline, I would say, we need to make our daily Chapel services more effective, by making them strictly devotional on the part of the students themselves, through a *responsive* service: and thus sending them to their respective lecture rooms, with their minds sobered, their spirits calmed, their sense of responsibility deepened, their studies exalted into piety, and their academic duties into acts of religion. Such is the blessing, which Reason teaches must follow this duty rightly performed—and does not Faith add to it one still deeper, viz: the blessing promised to those who glorify the Giver in His gifts, and all whose works are “begun, continued and ended in Him?”

But, sir, I have done. I have too long trespassed on your patience, and that of the honorable Board of Trustees, as well as all others here assembled to listen to your discourse.

I conclude, then, as I began. Personally and officially, in my own name and that of my associates, I here pledge to you, Mr. President, the cordial co-operation of each and all of us, in every measure of yours, that may conduce to the peace and order, the honor and the welfare of the College—praying for you, sir, an honorable and successful administration, and commending you, for that end, to God's guidance—the Giver of every good and perfect gift, and without whom "nothing is strong—nothing is holy."

After the conclusion of Professor McVICKAR's Address, the President read the Discourse which follows:—

MR. CHAIRMAN,

AND GENTLEMEN OF THE BOARD OF TRUSTEES:—

IN accepting the high and honorable office to which it has been your pleasure to call me, I am neither unmindful of its great responsibilities, nor of my own insufficiency, adequately to meet them. But in full reliance, gentlemen, upon your intelligent and steadfast support—upon your cheerful and earnest co-operation, gentlemen of the Faculty, and upon the ingenuous appreciation by the young gentlemen, Students of the College, of all well-intended efforts for their good, I have entered upon the duties of the office into which I am now formally inaugurated.

Mr. Dean of the Faculty, I have listened with a full heart to the kind congratulations with which you have welcomed me. I accept them as pledges of harmonious intercourse, in our official relations, not less than in our personal relations, and as made alike in your own behalf, and in that of your distinguished associates in the Faculty of the College.

Your mention of an honored father's name, in connection with mine, touched both my affections and my ambition; and, in proportion as that father was instrumental, in his character as Trustee, in promoting the welfare of the College in past days, will be my endeavor, in the more responsible office of President, to walk—*haud passibus æquis* indeed, but still to walk in his footsteps, and to carry out the good work of those who have gone before us.

For, if, in the language of the Roman classic, it be the natural dictate of ingenuous natures "*summa ope niti vitam silentio ne transeant, et memoriam nostri quam maxime longam efficere*,"—if all desire to do something in life which shall make men unwilling wholly to forget them after death, it is hardly less natural to exult in the good name that has been handed down to us; and, therefore, so to fashion our course as that it may not depart from ancestral renown, *avito honore*, nor desecrate memories which the grave has placed beyond the reach of calumny or the fear of change.

In the illustrious names which you have cited of those whom our College has sent forth into the world, to do battle in it for the right, and to prove, as so many of them have proved, the thoroughness and the value of the training received within its walls, you furnish not to me only, but to the students who hear you, fresh stimulus so to fulfil, each in his sphere, his duties here, that future times may point to the *alumni* of this hour as not unworthy of their great fore-runners; and in their praise and just renown, we all—you, gentlemen of the Faculty, and you, gentlemen of the Board of Trustees, as well as myself, may be remembered as having in our various appointed stations, contributed somewhat to the eminence of these our disciples.

It seems, too, a natural and praiseworthy display which you, sir, who for so many years have been honorably connected with the College, thus make of her jewels. By them we desire to be judged, not meaning, if honest effort and entire devotion of faculties to the task can effect it, that the future shall be shamed by the past, because of any falling off in the standard of education, or in the character, qualities and acquirements of our graduates. So far, therefore, as these great names give us a claim upon the public for op-

portunity to send forth more of such a stamp, I fear not to offer the pledge in your name, gentlemen, and in my own, that what has been, shall again be—*favente Deo*,

On another point, which in so kind a spirit you have touched upon—my own early education—I may not dilate; yet I cannot hear it alluded to, as you have alluded to it, without recalling, with deep emotions of veneration and gratitude, the enlightened and ever watchful parental solicitude to which I was indebted for so many and such precious opportunities of thorough education; nor without recalling—and this I address especially to those among my hearers who may be students—without recalling with bitter, but now un-availing regrets, how much too often those opportunities were neglected—how much too often that parental solicitude was sharpened by the self-willed presumption of youth which measured its own notions of duty, of advantage, and of pleasure, against the maturer judgment, and the calm and affectionate injunctions of parental anxiety and authority. Yet, imperfect as was the use made of the advantages of my school-boy days, so thorough was the instruction, and so generous the emulation at Harrow, an English public school, at which I passed six years, that it was impossible not to acquire, in that branch most relied upon—the Classics—some considerable proficiency; and, together with tolerable proficiency in Latin and Greek, some of that discipline of mind and accuracy of taste, which, in all but the most untoward natures, are the sure offspring of such studies.

The strong bonds of fellowship formed at school and at college, outlast later bonds, and hence the influence which you so justly claim for the alumni of this College. Great indeed may that influence be upon the character, usefulness and progress of the College. Diverging into many different, opposite, and often conflicting paths, in after

life, as students do, the *Alma Mater* still remains the common friend of all, and her festivals and solemnities, her rites and celebrations, should bring all back to the household with feelings unchanged, affections unabated, and above all, with earnest purpose to uphold her interests and advance her renown.

How indeed could they more acceptably discharge their duty, not to *Alma Mater* alone, but to their country, than by encouraging and sustaining the sound education and moral training which they themselves have enjoyed?

The influence of an educated class in a country like ours, where Opinion is King, and where consequently it is of such vital importance that opinion be founded in wisdom, cannot be overrated. In the wilderness of free minds, with no authority to restrain, no traditions to influence—and when to doubt and to deny is so much easier, and looks so much bolder and wiser, than to reason, to prove, and to believe—incalculable is the value of sound learning and careful moral training—if only as drawbacks or drags upon the rushing, headlong progress of the social machinery.

Knowledge, indeed, is not Wisdom, though it is Power—and hence the greater necessity of that sound education which, while it supplies the demands of the intellect, takes care to cultivate the moral nature, and makes goodness and knowledge to go hand in hand. It is spirits thus finely touched to fine issues, that are best fitted to give direction to human affairs, and to maintain that equilibrium between the antagonist forces of our social and political systems, which constitute at once their power and their peace.

If this be so, and if those to whom is committed the charge of education, can lay to their souls the grateful unction, that

they have had a share in invigorating this conservative influence and agency, which, while maintaining what is good and sound in old opinions and old habits, are not adverse to changes which reason and expediency may sanction—surely in such reflection, there is reward for the toils and anxieties inseparable from the career of a public instructor.

To such reward, you, gentlemen of the Faculty, have made your claim good—and you will persevere in well doing. For me this career is now to begin, for although long occupied in pursuits not wholly dissimilar in aims with those of Collegiate Education—the improvement and refinement of the age—it was through an entirely dissimilar agency.

On the threshold of this new career, it is natural to pause for a space, and consider well the course that is before me—to take a view of the whole ground—and thus be enabled to trace a chart for my future guidance.

And the first place in my thoughts, as in my care, is given to you, young gentlemen, Students of the College. It is grateful to me to be able to say, that the intercourse between us within the brief period since I entered upon my duties, has been marked by manliness and gentlemanly consideration on your part. I anticipate, undoubtingly, that such will continue to be the character of that intercourse. I ask for your confidence—your heart—for I shall enter with my whole heart into all that may tend to promote the welfare, elevate the character, and encourage the progress of each and all of you.

With large and varied experience of the world, and with the knowledge which that experience imparts—aided by early culture, and such desultory addiction to letters as a

hurried life would permit — I bring all that I am, and all that I can, unreservedly, to your service. Time has not abated, nor use of the world weakened, my warm, natural sympathies with youth. I still rejoice in its joyousness, and can pardon its thoughtlessness, and bear with its waywardness, and trust in its instinctive uprightness, ingenuousness and truth — Truth, above all, for where that is, all that is precious exists, or may be engrafted. The Master, whose insight into human character was complete, has admirably said to youth :—

..... " To thine own self be true,
And it must follow, as the night the day,—
Thou canst not then be false to any man."

I know, too, the temptations in the midst of which your age is especially set — temptations against which, my young friends, we are wont daily to invoke the Divine aid and protection ; which sincerely invoked and faithfully availed of, will *not* fail. In all seasons of doubt, of trial, and of dire temptation, I ask you to come to me, as to a sure friend, and not a stern monitor ; as to one in whom both duty and inclination will concur rather to persuade than to enforce ; but yet as one who, feeling deeply the responsibility of his station, must not and will not hesitate, when reason and mildness shall prove ineffectual, to maintain rigorously the discipline of the College.

I have already referred to my own early education, and to the regrets, never to be allayed, with which I look back upon opportunities then neglected. *Credite experto*, my young friends, and be persuaded, that, as no after study can fully compensate for the neglected hours and opportunities of early youth, so no regrets, other than for crime, can be more poignant than those with which these neglected hours and opportunities are recalled. I exhort you to spare your-

selves these regrets—to pursue with unremitting steadiness and an intelligent sense of their value, the studies in which you are engaged, not as conscripts—not as forced laborers—but as willing disciples, who, by your own acts and signatures, have bound yourselves to diligence and obedience.—It may seem a thing indifferent to some of you now, to incur the displeasure of those in authority over you, and to be objects of their censure; but a future day may bitterly prove that such things are not indifferent—when some bright hope shall be blasted, some long-cherished dream at the moment of being realized, be rudely dissolved by the record too surely preserved and produced, of early delinquency.

And not only to avoid the evil consequences, in after life, of idleness and inattention at College, but for the sake of the positive advantages and gratifications so certain to flow from a course of diligence, do I urge this upon you.

There is no pursuit, there is no position, there is no condition in life, in which a cultivated mind and a refined moral nature, are not eminently self-rewarding, while they are sure passports to confidence and affection, if not to rewards, from others. The professional man, the merchant, the mechanic, the farmer, the sailor, the soldier, each and all, is better in his particular vocation, if thoroughly educated. The soldier, did I say? Why, gentlemen, we have before our eyes, to honor this occasion—and I esteem it a signal honor—and to give point and force to my remarks—the most illustrious living example of a soldier, pre-eminent in all the knowledge and practices of war, and garlanded again, and again, and again, with the laurels of victory—*felix fortis et invictus*—who never yet, in the rush of battle, nor in the more trying scenes of the lingering and harrassing march through pestilential regions, nor under the provocation, so hard for a noble nature to bear, of treachery in a false foe,

or, harder yet, in false friends — nor in the plague-stricken camp — never forgot, for a moment, the lessons of his early education and moral training — never forgot that, with her glorious banner, his country confided to him her morals, her civilization, her respect for law, her reverence for religion, equally with her sword of war, — and nowhere, never in the career of WINFIELD SCOTT, has the victorious soldier in aught detracted from the character of the polite scholar, the virtuous citizen, and the Christian gentleman.

... *Pariter pietate vel armis*
Egregius.

In the light of such an example, I may say to each one of you, if you will give yourselves to the work and overcome temptation and sloth, in the language of the old ANCHISES,

... *Si qua fata aspera rumpas,*
Tu Marcellus eris.

I could willingly prolong these remarks, my young friends, but the hour passes, and other topics and parties require my attention. I will, therefore, close this special address to you with a precept, often in the mouth of my old master of Harrow, Dr. DRURY, whose clear ringing voice I almost seem now to hear — whose calm, firm eye I almost now feel the influence of; — a precept which, amid many things learned, and many more forgotten, since that day, dwells in my memory — that memory which forgets never — the memory of the heart.

It is the concluding counsel of old PELEUS to the young ACHILLES —

Λιεν ἀριστὲν εἶν καὶ νπειροκὸν ἐμμεναὶ ἀλλων.

And now, ladies and gentlemen, permit me to address myself directly to you, as parents or relatives of the Students, and as representing in some sense, that public at

large, upon the favor and support of which, all our institutions of education must mainly depend.

Your presence here this evening is a pledge that you duly appreciate the value of a Collegiate Education.

It is in such Institutions, that, on the threshold of the world into which they are about to enter, and in which, according to the uses made of their opportunities at College, will be their honor and usefulness—the ingenuous youth of the land are to receive the impressions, the instructions and the example, which unfold the character, enlarge the intellect, and purify the heart.

All this is embraced in the single word *Education*, which, the rudiments being received before, is here to be carried forward. The manners and the mind are both to be cared for—indeed, a cultivated mind of itself refines the manners—*abeunt studia in mores*. The dignity and independence of a free moral agent are to be conciliated with the respect for discipline and subordination and degree, indispensable alike to success in this world and in college. Here, in short, is to be fashioned, in the highest attainable perfection, the scholar, the citizen, the good man, the Christian gentleman.

In order to bring about such results, we need your co-operation as parents—your co-operation as members of society. We claim, on behalf of Columbia College, that it offers in this great and populous city, rare advantages for education, and that it should find large sympathy and support. A brief sketch of what the College aims at accomplishing—of what in times past, it has accomplished—and what, with an earnest appliance of its means, and a fair and liberal support from the community, in the midst of which it is placed, it may reasonably hope still further to accomplish,

will, it is believed, be not wholly uninteresting to most of my hearers: and cannot fail, it is thought, to establish the claims of the Collège upon the city of New York for larger opportunities of doing the good it can do, and desires to do.

COLUMBIA COLLEGE is an institution older than the Republic; and from its establishment in the reign of George II. 1754—when it was first incorporated by royal charter—to the hour in which we live, with an interval of some five or six years during the Revolutionary war, when its Students were dispersed—its library and philosophical apparatus were scattered, and its buildings occupied as hospitals—it has been steadily and successfully at work, educating the youth of the country.

Among its *Alumni* are to be found some of the most honored members of the Republic, to some of whom eloquent allusion has already been made by Professor McVICKAR. One name, however, not included in his list I must recall; since from an early day to this now fleeting, from father and father's father to son, it has been found on our College rolls, and always with honor—it is that of STEVENS,—JOHN STEVENS, of Hoboken, who, far in advance of his age, far in advance of the old world and the new—perceived—I do not say invented, but perceived, railroads—for they were present to his mind in all the minute details of their use, and traversed by steam locomotives as they now exist and are worked, long before a steam locomotive or a railroad was any where in use. In steamboats and other applications of science and mechanics to the daily uses and wants of life, he was alike original and successful;—and there are sons and grandsons of his now living, graduates of this College, who walk worthily in their forefathers' footsteps; and when unjust reproach is sometimes hazarded against our Institution,

as too monastic in its course of studies, and not devoting the requisite time to the application of science to the arts of life, reference may be boldly made to the name of STEVENS, as at once vindicating the instruction, and adorning the annals, of the College.

Its faculty has embraced some of the most learned and eminent Professors—and in its course of studies, is a wise union of the classics with the physical sciences.

Although deriving its chief endowment from Trinity Church, it is in no just sense a sectarian institution, but opens its portals wide, and in a truly Catholic spirit, to all who will enter them in the pursuit of knowledge. As a proof of this fact, and as a guarantee that no change can come over this spirit, Sec viii. of the Act of the Legislature of March, 1810, relative to the Columbia College, gives authority to the Trustees to make all needful rules and regulations for carrying on the institution—with this express proviso, “that such ordinances and by-laws shall not make the religious tenets of any person, a condition of admission to any privilege or office in the said College.” Nor is this a late innovation upon the original grant, for the like proviso is found in the Royal Charter, wherein it is stipulated that the by-laws and ordinances and orders to be made for conducting the business of the College shall “not tend to exclude any persons of any religious denomination whatever, from equal liberties and advantage of education, or from any of the degrees, liberties, privileges, benefits and immunities of said College, on account of his particular tenets in matters of religion.”

A further proof of this truly Catholic spirit is to be found in the fact, that the original charter required, in addition to other Trustees named, “that the Rector of Trinity Church, the senior Minister of the Reformed Protestant Dutch

Church, the Minister of the French Church, and the Minister of the Presbyterian Church, be always *ex-officio* Trustees." This provision, with various others of the original charter, was annulled after the Revolution, when, by the act of the Legislature of the State of New York, passed 13th April, 1787, it was, among other provisions relative to Columbia College, enacted, "that no persons shall be Trustees of the same in virtue of any office, character or description whatever." This, of course, vacated all the seats held *ex-officio*. But among the Trustees named in that same act, were several eminent Ministers and citizens of different denominations, including the learned Jewish Rabbi, GERSHOM SEIXAS, who was for many years one of the Trustees; and ever since, up to this day, in the selection of Trustees, all vacancies being filled by the Board which thus perpetuates itself—members of different denominations are included.

I am the more particular in this detail, because undeniably a prejudice injurious to the usefulness and best interests of the College has been engendered against it, and even now prevails to a considerable extent, as an *exclusive* Episcopal institution; a prejudice which subjects it more or less to ostracism by other denominations, while, as it is a prejudice and wholly unfounded, no appeal can be made to Episcopalians, as such, by way of compensation, for favor to an Institution of their own forms and faith.

The origin of this prejudice or error, doubtless, is to be traced to the earnestness with which the establishment of Columbia College, or as it was then known, King's College, was resisted, lest it should become in the colony an instrument of the established Church of England,—a resistance which caused a delay of more than two years in obtaining the charter from the Colonial Legislature; and what was

more prejudicial still, the diversion of one-half of certain funds voted by the Legislature to the College, but which were eventually divided between it and the Corporation of the city.

The grant, moreover, to the College by Trinity Church, of a portion of the farm known as King's Farm, included conditions, which, in spite of the express prohibitions in the charter, might seem to warrant the inference that peculiar favor at least, if not positive preference, would be shown to students belonging to the Episcopal Church.

These conditions were that the President should always be a member of the Episcopal Church, and that the morning and evening service in the College should be the liturgy or from the liturgy of the Church. As a matter of fact, however, no such preference was ever manifested, or has ever been distinctly charged, and indeed the very first act of the Governors of King's College, after its incorporation, was to adopt, on the motion of Mr. RITZEMA, the Minister of the Dutch Reformed Church, a memorial to the Governor of the Colony, asking by way of amendment to the charter, the establishment of a Professorship of Divinity, with a suitable salary, "for the education of such of the youth as might be intended for the Ministry in that Church." The prayer of the memorial was acceded to, and a Professorship of Divinity was authorised, "according to the doctrine, discipline and worship established by the National Synod of Dort." The Dutch being at that time the most numerous of any single denomination in the province, this concession to them of a privilege denied to other denominations, and not even claimed for that, from which the principal endowment of the College was drawn, must be taken as a decisive proof of a thoroughly liberal and Catholic spirit, as well as of a wise and wary policy on the part of the Episcopal friends of the College.

Nor can the condition of the grant from Trinity Church be regarded in any just view as exclusive. Practically, certainly it is *not* exclusive; for when it was desired to secure the services of an eminent scholar and clergyman of the Presbyterian Church—the late Dr. J. M. MASON—the office of Provost was created, so as to give to him the actual headship and direction of the College; while, in order to comply with the language of the charter, the office, merely honorary, of President, was conferred upon an exemplary clergyman of the Church—the late Dr. HARRIS. Afterwards, upon the resignation of Dr. MASON, the office of Provost was abolished, and the original duties and authority of the Presidency were restored, and vested in Dr. HARRIS, who for many years discharged its duties most efficiently.

As to the other condition of the Trinity Church grant, that the religious services, morning and evening, should be the liturgy, or from the liturgy, it has long, if not always, been so construed that no religious services are performed in the College, other than the reading, each morning, in the Chapel, by the President, of a portion of Scripture, and a brief form of prayer prepared for the purpose, and in which all Christian men, of whatever denomination, may join.

From this statement, it must be obvious—First, That no ground whatever exists for characterizing Columbia College as a sectarian Institution; and, Secondly, That it never can become such, and therefore that it may fairly challenge support from all denominations, since it shows equal impartiality to all.

The original buildings of Columbia College were constructed by means derived from private subscription in the Colony and in Great Britain; the land west of Broadway, between what are now Barclay and Murray streets, being

at the time wholly unproductive, although now covered with houses, pierced by streets, and constituting one of the oldest parts of the city. This grant was made by the Church in 1755. Twelve years afterwards, in 1767, a concession was obtained for the College from the Governor—Sir HENRY MOORE—of 24,000 acres of land, lying, as was then supposed, within the Northern boundaries of the State of New York. When, however, the State of Vermont was constituted, this tract fell within its boundaries, and hence was lost to the College.

After the close of the Revolutionary War, a desire of constituting a University seems to have been entertained, to consist of all the Colleges and Academies in the State, to be placed under the supervision and government of one Board of Regents. A law to this effect was accordingly passed in May, 1784, subjecting Columbia College, in common with other Colleges and Academies, to the supervision of the Regents of the University; and they immediately undertook the appointment of Professors, and the establishment of a course of literary and scientific instruction upon a large scale, and far beyond the means of the College.

A small part, only, of these extensive plans was carried out. In April, 1787, an additional law, regulating the University, restored Columbia College to the independent exercise of its own chartered rights, under Trustees of its own selection, and who maintain their own succession.

It cannot be without interest at this day, to recall the names of the Trustees embodied in this bill of 1787. They were:—JAMES DUANE, SAMUEL PROVOST, JOHN H. LIVINGSTON, RICHARD VARICK, ALEX. HAMILTON, JOHN MASON, JAS. WILSON, JOHN GANO, BROCKHOLST LIVINGSTON, ROBERT HARPER, junior, DANIEL GROSS, JOHN CHRISTOFF KUNZE,

WALTER LIVINGSTON, LEWIS A. SCOTT, JOSEPH DELAPLAINE, LEONARD LISPENARD, ABRAHAM BEACH, JOHN LAWRENCE, JOHN RUTHERFORD, MORGAN LEWIS, JOHN COCHRAN, GERSHOM SEIXAS, CHARLES MCKNIGHT, JOHN JONES, MALACHI TREAT, SAMUEL BARD, NICHOLAS ROMAINE, BENJAMIN KISSAM, EBENEZER CROSBY.

In 1790, on the Report of the Regents of the University, that Columbia College and the incorporated Academies needed funds, an Act was passed for the encouragement of literature, whereby, for the benefit of the Academies and the College, the Regents were empowered to take possession of certain lands belonging to the State, and among them Governor's Island, within the City and County of New York—to lease such lands, and from time to time to dispose of and apply the rents thereof for the better advancement of science and literature in the said College, and in the Academies now or hereafter to be incorporated.

This grant, so far as it applied to Governor's Island, did not take effect; but in April, 1792, the Legislature, with well-timed liberality, made a most generous grant to the College, "in aid of its funds, so diminished," as the preamble of the Act recites, "by the events of the late war, as to render it impracticable for the Trustees to defray certain necessary expenses, which have accrued to the College in consequence of the alteration of the streets of the City of New York, and to repair the losses which the College sustained during the late war, with respect to its Library, and to incur such further expenses as would render the Seminary more extensively useful."

In consideration thereof, the sum of £1500 was voted for enlarging the Library, £200 for a chemical apparatus, and £1200 for the purpose of building a wall necessary to sup-

port the grounds of the College; £5,000 were added, to provide for building a hall and an additional wing to the College, while an annual payment was ordered of £750, for five years, in aid of the payment of the salaries of Professors.

In 1802, by an Act amending the Act of 1792, certain lands at Ticonderoga and Crown Point were granted to the College.

In March, 1810, owing to difficulties in conducting the management of this Institution, by reason of certain restrictions and defects in the charter, on application of the Trustees, to the Legislature, the Corporation was continued, all its rights and powers specified in a new Act, and all provisions inconsistent, or that conflicted therewith, were repealed.

In this Act the names of the Trustees appear, and among them, six of those who were Trustees in '87, viz:—JOHN H. LIVINGSTON, RICHARD VARICK, BROCKHOLST LIVINGSTON, ABRAHAM BEACH, JOHN LAWRENCE, and GERSHOM SEIXAS. Their associates were RICHARD HARRISON, JOHN WELLS, WILLIAM MOORE, CORNELIUS F. BOGERT, JOHN M. MASON, EDWARD DUNSCOMB, GEORGE C. ANTHON, JOHN N. ABEEL, JAMES TILLARY, J. H. HOBART, BENJAMIN MOORE, EGBERT BENSON, GOVERNEUR MORRIS, JACOB RADCLIFF, RUFUS KING, SAMUEL MILLER, OLIVER WOLCOTT, and JOHN B. ROMEYN.

Of all these men, eminent in their day, and who have left blessed memories behind, but one survives—the venerable and excellent Dr. MILLER, who, only last year, by reason of his great age, relinquished the Presidency of the Theological Seminary at Princeton, but who still resides in that town, taking deep interest in all that concerns the progress of sound letters, and tends to promote the welfare and elevate the character of his countrymen.

In April, 1814, the property known as the Botanic Garden was granted to Columbia College, on condition that within twelve years the College establishment be removed thither. This condition was rescinded by the Legislature in 1819, and a grant of \$10,000 was further made to the College in that year by the Legislature.

It is with a double purpose that these liberal appropriations by the people of the State of New York to Columbia College, have been thus prominently brought to view,—*First*, As testifying the enlightened spirit which, in times past, actuated our Legislature; and, *Secondly*, As cumulative proof that no just imputation of sectarianism lies against the Charter, the conduct, or the course of instruction of the College, since it is well known that even a well-founded suspicion of any such tendency would have defeated all Legislative aid.

Thus favored of the public authorities and fostered by the public treasure, Columbia College has gone on her course with a steady, liberal, and, let it be added, a successful aim, to educate good scholars, good citizens, and good men.

It belongs not to this occasion, nor is mine the voice qualified properly to commemorate the distinguished men, who, as Presidents and Professors in this Institution, have acted their parts well in furnishing forth to the Republic of Letters, and to the Republic of Nations, an annual contribution of well-trained scholars.

But I cannot withhold my tribute, however feeble, to the learning, devotedness and excellence of my immediate predecessor, Dr. NATHANIEL F. MOORE, whom sickness retains at home this evening; nor fail to express my gratification

at seeing here present among us, in renovated health, and with unabated interest in the welfare and honor of the College, his immediate predecessor, Dr. WM. A. DUER—a name identical, from our early annals, with patriotism, eloquence and learning.

Our scheme of instruction will speak for itself; and faithfully carried out by the Professors, and diligently pursued by the students, it must produce results honorable to the College, useful to the State, and abundantly remunerating the large measure of liberality shown to us by the Legislature.

The Faculty consists of a President and six Professors. The course of instruction embraces large and thorough study of the classics, the exact and physical sciences, moral philosophy, English composition, and the German language and literature.

In order to evince their disposition to meet what was thought to be a want of the city, by placing within the reach of those who did not desire to pursue the full course of this College, an opportunity for more practical instruction as it is commonly esteemed, the Trustees, in 1830, established a "Scientific and Literary Course," open to all; and efforts were not wanting on the part of the Faculty of the College, to render it both an attractive and useful course.

But it did not find favor with the public, and upon a revision of the statutes in 1843, it was abolished.

One permanent good result from the attempt, however, was a large increase of the philosophical apparatus of the College, and a valuable addition to its Library,—which, in order to give efficiency to the new course, were purchased

by the Trustees, and now remain for the use and improvement of the matriculated students.

A number of Free Scholarships were also founded, and these still exist in the gift of several Corporations. The Corporation of the City of New York, the Corporation of the City of Brooklyn, the Trustees of the New York Public School Society, the Trustees and Directors of the Clinton Hall Association, those of the Mercantile Library Association, of the Mechanics' Institute, and of the General Society of Mechanics and Tradesmen, in the City of New York, are entitled to two Scholarships each, and the Corporation of Jersey City to one. This constitutes *fifteen* Free Scholarships.

Moreover, every religious denomination in the city is entitled to have always one student, who may be designed for the ministry, educated free of all charges of tuition; and every school (except the Grammar School of the College) from which four paying scholars are admitted in one year, has the privilege of sending one scholar to be educated gratuitously by the College.

As a matter of fact, these scholarships are eagerly availed of; and at this moment, of one hundred and ten matriculated students, twenty-one are free scholars.

This, it must be admitted, is a large and liberal return by the College for the aid it has received from the State—a return made, too, in the most Catholic spirit, and one which it may, without indelicacy, be urged in this address—would seem to entitle the College to a larger share of the public interest, and a larger support from the inhabitants of our city and its suburban cities, than it has yet received.

The capacity of the College for instruction is far beyond

the demands made upon it. The same Faculty which educates one hundred and ten students, could as readily and as well educate two or three times that number; and with the rapidly increasing population in the midst of which we are placed, it would seem the result of ignorance of the true character, views and labors of the College, that no larger number of students is gathered in its halls.

It cannot be from indifference to good education, for we see—and we rejoice to see—other Institutions of high bearing rising up around us and flourishing. In the New York University, and in the Free Academy, we see generous competitors in a noble career, and we bid them God speed! There is room for all—there is need of all. We have like objects, aims and hopes, and can have no other rivalry than that of seeking to excel in the career common to all. We are of the same republic of letters—of the same family household; and not inaptly may be applied to us the passage from the Latin poet, so finely applied by *the* great Statesman of America, to our United States:—

*Facies non omnibus una,
Nec diversa tamen, qualis decet esse sororum.*

While institutions such as these flourish, the Republic will stand and flourish—and social life and civil life—the arts that adorn and the arms that protect our Fabric of Freedom, will derive fresh lustre and fresh strength from the nurture here found.

In this claim for support to collegiate institutions, it need scarcely be added, that we by no means overlook the importance of schools, public and private—which are, in fact, the nurseries of the college. The wise liberality of our Legislature has thrown open wide to all children between the age of four and sixteen, the public schools of our city, free from

any charge whatever for tuition: under the active and intelligent supervision of the Board of Education—(whose efficient and able President, I am proud to say, is an *alumnus* of this College)—and of the Trustees of the Public School Society—skilful and competent teachers are provided in their schools, so that as a matter of fact, the Public Schools, in the range of what they undertake to teach, are not surpassed, probably, by any of the private schools of the city.

For these private schools, nevertheless, there is and always will be, an absolute necessity; and to them, in an especial manner, must this College be ever indebted for its supply of Students—and therefore in them, and in the success, the standing, the fair fame, and full and adequate remuneration of their masters, do we feel a direct and lively interest.

But neither Legislative acts nor liberal compensation will suffice to make schoolmasters what they should be, without amore enlightened state of public opinion in respect of them, and especially in regard of the estimation in which the profession of schoolmaster should be held.

That needs to be greatly elevated. We must learn to look upon the schoolmaster—as in truth he is—the *great trustee of the future*. He is to mould, form and fashion the minds, the hearts, and the conduct of those to whom the future belongs—that future towards which all the aims of the *present* tend, as to a goal of greater happiness and improved prosperity.

“Man never is but always *to be* blest.”

And whatever the joys or the success of the passing hour, we are all prone to look forward to loftier success and more ample enjoyment in some period to come.

To the sculptor, who from the shapeless marble reveals the glorious statue within, and by skill and labor brings it forth, almost a living, breathing thing, to enchant the world, we award high honors, high station, and high rewards—and justly do we so. But to the artist who takes the immortal mind, and with plastic hand and patient observation, and ample knowledge, and unwearying industry, and refined taste, and deep consciousness of the almost awful responsibility of his work, fashions it to usefulness, restrains or subdues its evil propensities, calls forth its nobler aspirations, and fits it for honor here, for immortality hereafter—to such an artist who, has seen civic wreaths decreed, public honors paid, or even the stipulated pecuniary compensation, for the most part, other than grudgingly extended?

This should not be; and until the schoolmaster is made the companion in the land of those in it, who are most eminent—until in the social scale and in general consideration, and in the distribution of public honors and high trusts—he shall feel and find that—other things being equal—none are to be *preferred* to him—and that if not *foremost* among his peers, he at least is peer among the foremost—*par inter primos*—the full measure of his usefulness, the full scope of his indispensable authority cannot be attained.

In reference to the proper influence of educated and learned men—for such schoolmasters are, or should be—I cannot resist quoting from the wise BACON, that “Learned men forgotten in states, and not living in the eyes of men, are like the images of CASSIUS and BRUTUS at the funeral of JUNIA, of which, not being represented, as many others were, TACITUS saith—*Eo ipso præfulgebant quod non visebantur*.”

In our public ceremonials and festivals be places of honor ever assigned to the public instructors—if we would have

them such as they should be, both in their own esteem and in that of their countrymen.

But to get back to the point upon which I was commenting—the comparative paucity of students in our college, and the possible explanation thereof. I proceed to detail, with some minuteness our course of instruction, which has already been partially referred to, and to the nature of which is sometimes ascribed the apparent public indifference to the College. Let us look a little carefully at this matter.

Our rock of foundation is the Classics. Our terms of admission presuppose no inconsiderable progress in Latin and Greek before the student can be received. Our standard in this respect is probably higher than at other like institutions of our country. Is it too high? Is too much time assigned to this department? All experience says no. And yet it may not be doubted, that objections are felt against this portion of our course. Unwisely, most unwisely—even in a merely utilitarian sense—is the time given to classical instruction, deemed misplaced. There is no more palpable error than to assume that classical studies—familiarity with the tongues, and the great writers of Greece and Rome, are only useful to professional men. They are even as knowledge, a mine of wealth to all men—and as training and disciplining the mind—refining while they enrich it—and fortifying while they adorn, they are of permanent, universal, ineffaceable value.

“Expel Greek and Latin,” says Dr. ARNOLD, *the* great schoolmaster of our day, “and you confine the views of existing generations to themselves and their immediate predecessors; you will cut off so many centuries of the world’s experience and place us in the same state as if the human race had first come into existence in the year 1500. For it is nothing to say that a few learned individuals might still

study classical literature ; the effect produced on the public mind would be no greater than that which has resulted from the labors of our Oriental scholars ; it would not spread beyond themselves ; and men in general, after a few generations, would know as little of Greece and Rome, as they do actually of China and Hindostan. But such an ignorance would be incalculably more to be regretted. With the Asiatic mind we have no more connection or sympathy than that which is derived from our common humanity. But the mind of the Greek and the Roman is, in all the essential points of its constitution, our own ; and not only so, but it is our own mind developed to an extraordinary degree of perfection. Wide as is the difference between us with regard to those physical instruments which minister to our uses or our pleasures, although the Greeks and Romans had no steam engines, no printing presses, no mariner's compass, no telescope, no microscope, no gunpowder, yet in our moral and political views, in those matters which most determine human character, there is a perfect resemblance in these respects."

But it is objected that in manhood the Greek and Latin are so often thrown aside. Yet it by no means follows that because the man throws aside the books of the youth, he forgets all that he ever gained from them. Far otherwise—for even unconsciously to himself, the educated man retains "in the general liberality of his tastes, and comparative comprehensiveness of his views and notions," much of the effect of early training ; and as upon the face of Nature the brightness of the verdure upon the surface, betrays the unseen flow of the living waters beneath, so in the progress of life, the ornate and fluent speech, and elegance and refinement of sentiments and of conduct, may safely be referred in most instances to the influence of the hidden, and perhaps even unsuspected streams, of early classical instruction.

I cannot resist quoting on this head a passage of the fine apostrophe to the Greek and Latin language by HENRY NELSON COLERIDGE, in his book on the study of the Greek Poets :—

“Greek! the shrine of the genius of the old world, as universal as our race, as individual as ourselves, of infinite flexibility, of indefatigable strength, with the complication and distinctness of Nature herself; to which nothing was vulgar, from which nothing was excluded—speaking to the ear like Italian—speaking to the mind like English, with words like pictures, with words like the gossamer film of the summer.”

* * * * *

“Latin! the voice of Empire and of War—of Law and of the State—inferior to its half parent and rival in the embodying of passion and the distinguishing of thought—but equal to it in sustaining the measured march of history, and superior to it in the indignant declamation of moral satire—stamped with the mark of an imperial and despotizing Republic—rigid in its construction—parsimonious in its synonymes—impressive in its conciseness, the true language of History, instinct with the spirit of Nations and not with the passions of individuals—breathing the maxims of the world and not the tenets of the schools, one and uniform in its air and spirit, whether touched by the stern and haughty SALLUST, by the open and discursive LIVY, and by the reserved and thoughtful TACITUS.”

Would any of you—friends, parents of our youth—consent that languages, of which all this and more can alike be eloquently and truly said, should remain sealed to their young minds, or strangers to their maturer studies? Surely, surely not.

But over and above the Latin and Greek, the study of the higher mathematics, astronomy and chemistry are here pursued, and their application to the business of life and its wants, illustrated;—the use and nature of the steam engine, and the wanderings of the stars in their course, may alike be learned here;—the business of the civil engineer, and the principles which guide the navigator over trackless seas, are all laid open to the enquiring mind; for we strive to make useful as well as learned men.

The principles of composition, the elegance of speech, the beauties of style, the force, richness, and vastness of the English tongue, are all made familiar to ears that will hear, and to understandings that will comprehend ; and, finally, the evidences of natural and revealed religion, are pointed out with sufficient distinctness to excite interest, and stimulate the awakened mind to further and fuller inquiries.

Of later years, through the liberality of a German, we have a German Professorship. Mr. GEBHARD, having long lived and prospered among us, obeyed a generous impulse in leaving at his death in the city of his adoption and residence, some enduring token of his good will, and therefore founded and endowed a Professorship, which bears his name—of the German language and literature.

The Trustees of the College, in order to meet fully the views of the founder, thenceforth constituted instruction in the German as a part of the stated Collegiate course.

It is the only modern language thus privileged—for it is the only one for instruction in which, ample provision has been furnished to the College.

It can hardly be doubted, indeed, that like liberality evinced in respect of other modern languages, or other special branches of education, would meet with like appreciation and concurrence on the part of the Trustees, and that the College *Curriculum* would be so modified, as still within the allotted term of four years, to embrace courses differing for different individuals, according to their tastes, capacities, or ultimate destination—but all tending to the one great end, thorough education, and all entitling those who should successfully and diligently pursue them, to Collegiate honors.

For it can neither be the interest nor the desire of the enlightened men charged with the government of this College, to oppose themselves to such change or progress as the times may call for ; always holding fast to the old foundations, but building thereon such superstructure as may better suit the public wants.

Such progress should be encouraged—cannot, indeed, be resisted. Even in England, where usages and traditions have the force of law, the venerable Universities of Oxford and Cambridge are undergoing essential modifications in their schemes, and modes, and topics of instruction ; and nearer home, at Harvard University, through the munificence of one individual, a course of instruction in the practical application of science has been founded, magnificently endowed, and is now in successful progress, under the auspices of the great name of AGASSIZ.

I speak to the ear of New York merchants, with hearts not less liberal, with means certainly not less ample, than those to which Harvard owes such an endowment. Shall it be ever thus, that we must go out of our own city to look for such examples of well-considered and well-directed munificence ?

Might it not, for instance, well become the Tyre of the West, opulent through commerce, to endow, in its own ancient seat of learning, a Professorship of Commerce ?—And even more instant and urgent than that, why should this great seat of the navigation and commerce of the United States be without an Observatory,* and without a

* Lest the claim urged above, for means to found an Observatory, of such character and construction, and with such superior instruments, as our position and wants as the great Commercial City of the West seem to justify—should mislead opinion as to

Telescope fitted to the wants of Astronomy, as that science is now developed? And who more interested than the merchants and ship-owners of New York, in founding such an establishment, and in providing it with instruments?

Again—in our polyglot city, what more desirable or natural use of wealth, to those who can dispose of it, than to provide means, through Professorships of French and Spanish, for a thorough appreciation of the language and literature of these two tongues?

I hazard these suggestions, doubting somewhat as to the fitness of putting them forth on this occasion, but doubting not at all of their intrinsic fitness, nor of the great permanent benefits which such applications of the wealth of our city would ensure to its remotest descendants, to the generations that now live, and to the whole Republic.

what the Astronomical Professor of this College has done and is doing with such means and instruments as he can command, the following note is added :—

An Observatory, as good as many of the Observatories in Europe, has been obtained by uniting the instruments belonging to the College with those of an Amateur Astronomer of this city—Mr. LEWIS M. RUTHERFORD. This contains a fine Transit Instrument, of four feet focal length, made by TROUGHTON & SYMMES, of London, belonging to the College, mounted on stone piers; a Clock with Mercurial Pendulum, contributed by Mr. G. W. BLUNT, of this city; an Altitude and Azimuth Circle, made by TROUGHTON & SYMMES, with Reading Micrometers, belonging to the College; and a fine Equatorial Instrument, made, the optical part by Mr. FITZ, of this city—than whom there is no better workman in the world—the mechanical, by GREGG & RUPP, belonging to Mr. RUTHERFORD. The Object Glass of the Telescope of this instrument is six inches in diameter; it is provided with a Position Micrometer, made by TROUGHTON & SYMMES, and a fine Chronometer, by PARKINSON & FRODSHAM, both belonging to the College.

The Transit Instrument makes observations for time; the Altitude and Azimuth for latitude; and the Equatorial, by differentiation with the Micrometer, determines the right ascension and declination of unknown objects, makes maps of particular portions of the Heavens, and measures angles of position and distance of double stars suspected of physical connection and orbital motion. These instruments are sufficient to make valuable contributions to the advancement of Astronomical Science; but means yet are wanting to secure the labors of competent observers.

Religion, Morals, Art, Science, Philosophy, Letters—such are the triumphs—such the policy—such the memorials which I desiderate for my country; and especially do I deprecate for her—and all the more earnestly, as the tendency of popular feeling seems now too much in that direction—that stern policy of empire and of conquest which the classic poet of antiquity, speaking through ANCHISES, lays down for his future Romans:—

*Tu regere imperio populos, Romane, memento
Hæc tibi erunt artes, pacisque imponere morem
Parcere subjectis et debellare superbos.*

Not such be our ambition; but rather to convert the sword into the ploughshare, and to give our earnest and active natures to subduing the earth, and rendering it a fitter habitation for peaceful men—to cultivating the arts, the sciences, the humanities—to building up Churches, Libraries, Colleges and Schools—mindful always of that future for which the present is only the preparation, and more zealous to leave to our children and their children's children a free, peaceful, educated, moral Republic—prosperous, because wise—strong, because united—and just and moderate, because strong—than a fierce, unrelenting, despotizing Republic, such as Rome was.

To such results, you, who honor this occasion with your presence, can do much, where little—very little—through private munificence, has yet been attempted.

It will sound strangely, doubtless, at this period of the world, and in this land of free thought, free acts, and Christian light and civilization, to refer for example meet for our imitation, to the Saracenic rule, which, from the Ninth to the Sixteenth Century, throughout the vast extent of the Arabian Empire in three-quarters of the globe, maintained

literature and science in the utmost brilliancy—the progress of learning following the progress of Saracenic victories, and making Bagdad the capital of letters, as well as of the Caliphs.

That HAROUN AL-RASCHID, with whose wealth and power and wondrous works, our childhood was wont to be excited in the Arabian Nights, was a real and substantial friend of letters; and one of the finest passages in SISMONDI's beautiful work on the literature of the South of Europe, is given to the celebration of the magnificence of this Caliph, and his son, AL-MAMOUM the Seventh of the race of the ABASSIDES.

Within a century of the period assigned to that of the burning of the Alexandrian Library by the order of the Caliph OMAR—the period of the deepest barbarism among the Saracens—the family of the ABASSIDIS ascended the throne of the Caliphs, and introduced a passionate love of art, of science, and of poetry. HAROUN AL-RASCHID never built a Mosque without attaching to it a School, and never took a journey without carrying many learned men in his train. He laid deep the foundation of the love of knowledge among the Arabians. But his son, AL-MAMOUM, was the great protector and father of Arabian literature. He invited to his Court, and retained there by favor and reward, all the learned men from whatever country he could collect them—and from the subject provinces of Syria, Armenia and Egypt, received, as the most precious tribute they could render, all important books.

The progress of the nation in science was proportionate to the zeal of the Sovereign. In all parts, in every town, Schools, Academies and Colleges were established, and numerous and well-filled Libraries flourished in all the large cities. The rich Libraries of Fez and Laraca, preserved

precious works to Europe; for in Africa, which we are wont to associate in our minds only with ideas of ignorance and barbarism, *numerous Libraries* existed. Every chief city of Spain, then too under Saracenic rule, had its Libraries open for public instruction, at a period when all the rest of Europe, without books, learning or culture, was plunged in the most disgraceful ignorance.

How does our country in this XIX century compare with barbarous Africa in these respects in the XIIth or XIVth? What do our sovereign people for themselves in the cause of letters—at all comparable with the enlightened care for the intellectual culture of their subjects, shown by those whom we stigmatize as infidel Arabs and sensual despots?

But how is it even in our own day, that little towns in Germany—little towns in Italy—have libraries, colleges and academies, far surpassing ours. There is a fragment of the dominions of the House of Brunswick—a small town with the almost unpronounceable name of Wolfenbuttle—which has a choice library of 300,000 volumes—one of *the* libraries of the world. So, too, in the old town of Padua, in Lombardy, some 1400 students—there have been 4000—frequent the lectures, and in Pavia, arcades, long drawn out, are filled in like manner with scholars. Yet these are decaying towns in a decaying country, where man persists in counteracting the goodness of God—while here in our fresh land, where intellect is free—wealth abounding—and enterprise unfettered, we can point to no such proofs that the value of knowledge, and the means of acquiring and disseminating it, are appreciated by the people.

Nor in these remarks would I be considered as addressing myself to men only. I ask the aid and countenance of women, too, of mothers and of sisters.

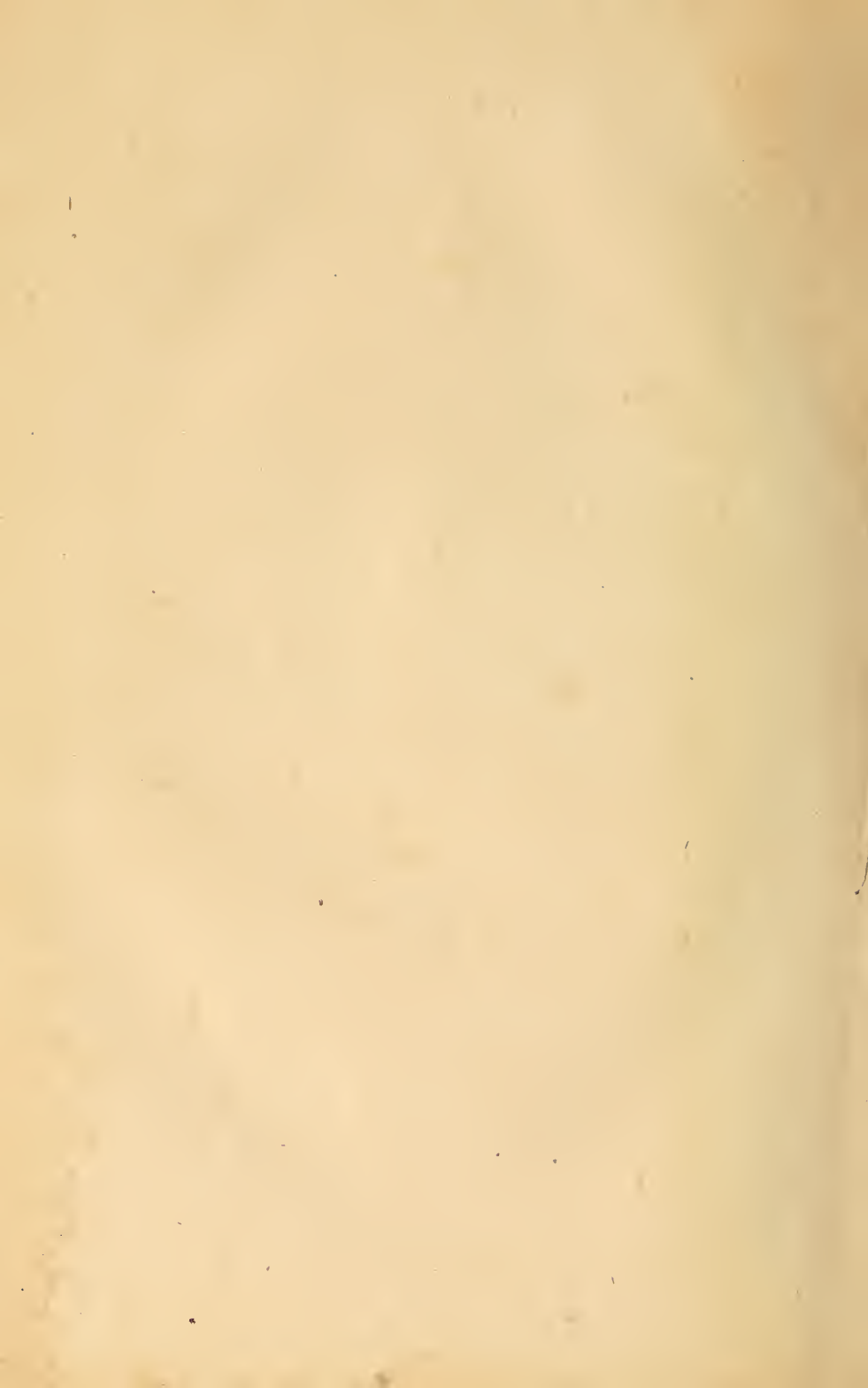
It was to the enlightened zeal for letters of a woman—**MARIA THERESA**—that the Italian Universities were indebted for a large measure of protection and means of support—and her armorial bearings still, or until within very recent years, scattered throughout the collegiate buildings, at once attested the fact of her liberality, and the grateful memory retained of it.

So again, one of the most learned and distinguished Professors in the University of Bologna, was a young woman—**DONNA MARIA AGNESI**—who at the age of nineteen, lectured from the mathematical chair. Her two published volumes of “Analytical Institutes,” are to be found in the library at West Point, and thus the young female Professor of Bologna, becomes an instructor to the young soldiers of America.

This instance is not cited, however, for imitation, so much as for encouragement—as shewing together with that of **MARIA THERESA** and one even more striking with that of **Mrs. SOMERVILLE**, whose admirable astronomical work on the “Mechanism of the Heavens” is a text book in many colleges—that when the heart is in the work woman is not to be surpassed by man.

I leave the subject with the mothers and sisters who hear me, with this single additional remark, that as their agency in fashioning the opinions most likely to influence youth, is very powerful—their responsibility is in proportion great for so fashioning these opinions, that they shall encourage in young men manliness of character and cultivation of mind—the love of letters and the love of truth. Armed in such panoply of proof, they may go forth into the world, with head erect and heart elate, to take their place among men, and to do with the heart of men, the work which in the Providence of God shall be set before them.





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